/16 cont./

372 Naturally the Karaya try to maintain the fire as long as possible and make a new one only when necessary. On longer boat trips glowing pieces of wood are always taken along on a bed of sand.

252 Meat and fish are roasted on a spit over a hot fire or laid directly on glowing coals until the uppermost layer, or the skin, is completely charred. The ashy parts of the latter, in combination with the reserved juice, make the use of salt unnecessary to a certain degree. Only the Karayahi have begun to become accustomed to European salt. Salty soils, such as are found in the campos at the so-called barreiros /clay pits/, as well as the ash of various woods, must serve as substitutes. Fish are probably also boiled.

Corn on the cob, aipim roots, sweet potatoes, and some palm fruits are likewise roasted over the fire.

The preparation of manioc is much more primitive than among the Xingu and Amazon tribes. The roots, provided with deep cuts, are put in water for several days for maceration, then freed of the skins with knives or sharp shells, and pulverized on the grating board (ǎranǎ), a biconvex board about three centimeters thick, with several rows of short buriti thorns in the middle (Pl. VIII /see p. 110/, 4).

The pulverized mass is pressed with the hands, probably also with the aid of stones, to remove completely the poisonous juice, the largest part of which has already been taken out by the maceration, and then, washed and drained in peculiar little baskets (uäriri, see p. 41) plaited out of flexible cipos, dried in the air. By drying it in shallow pots one thus obtains the "water flour" (farinha d'agua) also generally widespread on the Amazon. Because of fermentation during the maceration, it has a slightly sour flavor, but can be kept much longer than the "farinha secca" /dry flour/ of trade, made out of the fresh root. This type of preparation, however, does not seem to be the original one practiced by them. More often, in accordance with an old national custom, the dried mass (puva, beerǒ) is baked in large loaf-like lumps after several washings. Finally, small flat

/254 cont./

252 415 [412] centimeters wide (kōwŏ̄), which is worked from a tree trunk with a wall three centimeters thick (Plate 40, Ill. 3). This pounded mass is placed on a sieve resting on a bowl or a pot. As such sieves, dome-shaped or hemispherical basket-sieves (wālĭlĭlĭsĭ̆) plaited of stout wickerwork are sometimes used, or flat, round sieve-plates (ŭĭtjŭ ōdāmŏ̄dĭ̆; Plate 55, Ills. 2, 3). In Schischá, modern wares are already manufactured sieves with a one-piece wooden edge five centimeters high and fine, patterned bast plaiting, which are made essentially for use by the Brazilians (uitjou(a); Plate 55, Ill. 4). On these sieves impurities are first picked out by hand, then the sieve is taken in the left hand, and, by a rapid beating on it from above with the right hand, the mass is sieved through it. Larger pieces remaining behind go back into the mortar, are again pounded, and then /255/ sieved again. When sufficient flour has been collected, it is put in the large cooking pot, water from a gourd water-container is poured on it, and the pot is put on the fire.

252 [412] For stirring, long flat wooden spoons (hālădāŏ) of tarumá wood are used (Ill. 93).

[251] Ehrenreich reports that the Indians dry this flour in flat pots, in other words, make farinha d'agua, which keeps for a long time, that they leach out the dried mass (puva· beero; according to my notes, bälò) several times and bake thick loaves out of it; that in small pots they make small roasted flat cakes (beiju: ibre·)eko) out of fresh roots. I neither saw nor heard anything about any of this.

Fruits that are still unripe are popularly taken and buried in the sand, where they ripen. Only then are they eaten.

252 263 Of spices only peppers (kāšĭwēră; the round-seeded kind) are used. They are grown in the plantings; the pods are pounded and mixed with water, and the roasted fish are dipped in this sauce.

263 [439] Salt (ĭnăt̆ŭ, nòtàkànà) is lacking; only in Village 6 did they have bitter salt from the salt mine near São José, which was mixed with red earth and which they had bartered for in São José. Their [261] hunger for salt seems to be extremely great; they are constantly begging for this condiment. But it is strange in this connection

/255 cont./
261 that the women usually refused salted food. Instead, however,
263 they all ate whole handfuls of sand. Charcoal and ashes are also eaten, but all this is supposed to be very constipating. They are also said to make little pellets of clay which are eaten; the eating of them is supposed to cause jaundice.

D. Eating.

264 Eating utensils are very few in number. Roasted things, as well as boiled fish, are eaten with the fingers; mush, etc. are spooned out of the large cooking dish or out of small eating dishes.
415 Halved gourds are used as such and are generally decorated on the outside with carved decorations (Ill. 94). Shallow clay bowls are also customary (Ill. 95). I did not see oval clay bowls with a partition (Berlin 3866) or round and elliptical clay plates (Berlin 3863-3865), as described by Ehrenreich. Only in Schischá were
[107] tall clay dishes with a red border decoration made (1), evidently
[53]

1. See also my article on "Die Kunst der Karaja-
113 Indianer /The Art of the Karaja Indians/," in the Bässler-Archiv, Vol. 2, No. 1, 1911.

412 under Brazilian influence (Ill. 96). Mussel shells serve as spoons, and, to be sure, the three types kădālă (Plate 55, Ill. 5a), kădālă liŏlĕ (Ill. 5b), and wălăbōkădālă (Ill. 5c); also small half-gourds lă liŏlĕ, kăĭsŏ, ŭălŭ), which are generally decorated with pyrography and exhibit various shapes (Ills. 97, 98). I did not come across anywhere the spoons (katară) of wood (Berlin 3934, 35) and clay (Berlin 3870) mentioned by Ehrenreich.

/256/ To crack open the roasted palm nuts striking stones are used. Rather heavy blows are required to split the shells of the nuts. Flat stones serve as a base; as beaters, fist-sized round ones of quartz, ground conical stones, or old stone axes. All these stones come from the regions north of the Tapirapé mouth. For all striking stones the name mănă (stone) was given. Ill. 99 a-c

Brazil.

252 Fish and game are sometimes prepared for eating by cooking in a clay pot; but the usual method is to impale the meat on a stake which is set up in the ground by the camp-fire and inclined over it; or else to place it upon glowing coals and allow it to remain there until the outside is burned to a [263] crisp. As a portion of this crisp part is naturally reduced to ashes, a saline substance is produced, which, mingling with the juice, flavors the meat. Various root foods, and also ears of corn, are prepared for eating by roasting over the fire.

317 Besides the ash salts just mentioned, the Karayá contrive [263] to extract a little sodium chloride from certain earth banks which contain a small percentage of this substance. It is only recently that they have begun to use salt obtained from the civilized world. Banks of saline earth are easy to locate as the wild beasts frequent these places to "lick." In the cattle-raising regions, a herdsman is much pleased to have one or more of these briny spots in his territory so that his cattle may thereby obtain salt.

184 "The poor tame brothers" of the Sambiõa, the Karayáhy [241] branch of the family, though they are supplied to a limited extent with axes and grubbing hoes, do very little planting. [231] Neither have they many domesticated creatures. Those they do have are largely birds of the parrot family, which they regard with affection, though their feathers are plucked to be used in ornament making.